

YAHWEH: THE GENOCIDAL GOD OF THE JEWS

*"I form the light, and create darkness. I make peace, and create EVIL.
I the LORD do all these things." – Isaiah 45.7.*

All cultures have anthropomorphized their gods into humanoid (if sometimes grotesque) form. Were the Jews the exception? Hardly. We know precisely what the Hebrew god looked like. *We are, after all, fashioned in his own likeness!* "Yahweh", in fact, is an abbreviation of the longer name, "Yahweh Sabaoth." It means, "He who musters armies." Thus Yahweh's name identifies the god primarily as the military leader of the tribe. No wonder the God bequeathed to the world by the Jews turned out to be a monster.

A GOD IN THE IMAGE OF THE JEW

"The Lord is a man of war; Yahweh is his name." – Exodus 15.3.

Yahweh was a man, no doubt looking remarkably like the bearded sage asking us to worship him.

If we believe the Bible, he has body parts: eyes and a face (*'they are not hid from my face, neither is their iniquity hid from mine eyes'* – Jeremiah 16.17); nose and a mouth (Psalms 18.8); lips, tongue and breath (Isaiah 30.27,33); loins (Ezekiel 1.27); even *'back parts'* (Exodus 33.23). He also has several 'human' emotions, manly appetites, and a worrying disposition towards pathological violence.

Yahweh feels regret for his own evil (*'And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.'* - Jonah 3.10); and grief (at the wickedness of men) (*'and it grieved him at his heart'* - (Genesis 6.6). He actually gets down and wrestles with Jacob, dislocating his thigh (Genesis 32.24). He forgets (he goes on calling Jacob 'Jacob' even after re-naming him 'Israel' - Genesis 35.10, 46.2). He practises favouritism (choosing the Israelites *'above all people'* - Exodus 19.5; but he just does not like Cain or Esau!). He holds grudges (*'I the*

'Lord your God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation' – Exodus 20.5).

For an omniscient god he is surprisingly **unknowing** (*'They have set up kings, but not by me; they have made princes, and I knew it not.'* – Hosea 8.4). And for an omnipotent god he has his **limitations** (*'The Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley because they had chariots of iron.'* - Judges 1.19).

And after his creation of the world, he even has to **rest from his labour** (*'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work'* - Genesis 2.2) – to the endless bemusement of pagan critics, whose own gods didn't need to rest!

CARNIVORE

The most disturbing aspect of Yahweh's humanoid personality, however, is his blood-lust. The smell of burning flesh is a '**sweet savour unto the lord**' – so sweet, in fact, that the phrase appears in the Old Testament no fewer than twenty-three times. The butchery demanded by god is truly monumental. Believers are required to sacrifice two lambs day-by-day continuously – and that's just for starters! Just as well Yahweh had several thousand priests to help him through the banquet!

Livestock bears the brunt of god's appetite but humans could so easily get the chop from the big guy. God kills **Uzzah** for simply steadyng the tumbling Ark (1Chronicles 13.9,10). Poor **Onan** was zapped for using the withdrawal method of birth control (Genesis 38.10). But such isolated vindictiveness palls in comparison with the **mass killings of the Lord**. When the autocratic Moses faces a rebellion led by Korah, God uses an earthquake and **fire to consume two hundred and fifty rebels**. When indignant sympathizers protest at the injustice, God wipes out another **fourteen thousand seven hundred with a plague** (Numbers 16). What a guy!

NATURAL BORN KILLERS

God tells Abraham to sacrifice Isaac.

(Genesis 22.2)

Boy terrified in ritual abuse in the mountains -Yahweh cult's 'Test of Fear'

"God put Abraham to the test ... Abraham built an altar ... bound Isaac hand & foot ... took the slaughtering knife to kill his son ... But the angel of the Lord began calling ... 'Do not put out your hand against the boy for now I know that you fear the Lord ...' (Genesis 22.1,12)

The story of Isaac is NOT a condemnation of child sacrifice. Isaac was spared not because human sacrifice was seen to be wrong but because Isaac was the "child of promise" and needed to survive. The yarn requires the normality of human sacrifice. Abraham was praised for his willingness to appease Yahweh by killing his own son. The sham murder of Isaac (the 'Aqedah') was the prototype for a 'redemptive sacrificial death' subsequently re-worked as the crucified Jesus.

It should be noted that in the biblical text, Isaac (like Jesus) is repeatedly called "the only son" of Abraham (Genesis 22.2., 12., 16.) even though Abraham actually has another, older son, Ishmael.

Prostitute's son Jephthah, in victory vow with God, makes burnt offering of only daughter. (Judges 11.29,39)

Girl Not So Lucky – Religious Fanatic Sacrifices Virgin Daughter

"I will give to the LORD the first thing coming out of my house to greet me when I return in triumph. I will sacrifice it as a burnt offering ... her father kept his vow, and she died a

Moses orders Levite fanatics to murder 3000 golden-calf enthusiasts.

(Exodus 32.27,29)

BLESSED MURDERERS

"Today,' Moses said, 'you have consecrated yourself to Yahweh, at the cost of your sons and brothers. And so he bestows a blessing on you today."

When the Lord says kill everyone He means EVERYONE!

Saul loses out:

"You didn't kill enough," says the Lord. *"You can't be king!"*

"And Saul defeated the Amalekites ... and devoted to destruction all the people ... But Saul spared Agag and ... all that was good, and would not utterly destroy them. All that was despised and worthless they devoted to destruction.

And Samuel said, "What then is this bleating of the sheep in my ears and the lowing of the oxen that I hear?" ... Then Samuel said, "Bring here to me Agag the king of the Amalekites." And Agag came to him cheerfully ... And Samuel hacked Agag to pieces before the LORD in Gilgal. And the LORD regretted that he had made Saul king over Israel."

– 1 Samuel 15

The LORD delivers 10,000 Canaanites and Perizzites for slaughter in Bezek. As part of the fun 71 kings have their thumbs and big toes cut off.

(Judges 1.2,7)

"And the LORD said, Judah shall go up: behold, I have delivered the land into his hand ... Then Judah went up, and the Lord delivered the Canaanites and the Perizzites into their hand; and they killed ten thousand men at Bezek."

– Judges 1.2-4.

Female fan of Yahweh drives tent peg into head of sleeping Canaanite general.

(Judges 4.21)

"And Jael went out to meet Sisera, and said ... fear not ... she covered him with a mantle ... and gave him drink, and covered him ... Then Jael took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died."

Elisha orders the assassination of Jezebel.

(2 Kings 9,5,37)

Joshua Slaughters 31 kings

(Joshua 12.1,24)

Elijah Murders 450 Priests of Baal.

(1 Kings 18.40)

Samson Slays 1000 Philistines (with an ass's jawbone!)

(Judges 15.16)

King Amaziah of Judah (c. 801–783 BC) throws 10,000 captive Edomites from the top of a rock.

(2 Chronicles 25.12)

Usurper Jehu tricks all the priests of Baal into temple slaughter.

(2 Kings 10.19.30)

"Jehu said to the guard and to the captains, Go in, slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. And they brought forth the images out of the house of Baal, and burned them."

THE JEWISH GOD WAS DELIGHTED WITH THE MASSACRE

"And the LORD said unto Jehu, Because thou hast done well in executing right in mine eyes, hast done unto the house of Ahab according to all that was in mine heart, thy children of the 4th generation shall sit on the throne of Israel."

In Joshua's (supposed) wars of conquest, God gets right in there. He throws down 'great stones from heaven' (Joshua 10.11) and scores a better body-count than his Israelites with mere swords. When the Lord gets up a real head of steam the slaughter reaches a truly epic scale. For merely looking into his Ark, Yahweh wipes out fifty thousand and seventy unfortunate men of Bethshemesh (1 Samuel 6.19). When King David slips up and orders a national census, an enraged God zaps seventy thousand.

Quite apart from the celestial superman's own killing, he animates his favourites into wiping out whole cities and nations. Jericho, Sodom, Gomorrah, Ai, Makkedah, Libnah etc., etc., are 'smote and consumed' – men, women, young, old, ox, sheep and ass!

'You shall annihilate them - Hittites, Amorites, Canaanites, Perizzites, Hivites, Jebusites – as Yahweh your God commanded you.'

– Deuteronomy 20.11,18.

In the largest single god-inspired massacre in the Bible, one million Ethiopians are slaughtered! (2 Chronicles 14).

GENTILES IN HALACHA

Foreword -- Daat Emet

For a long time we have been considering the necessity of informing our readers about Halacha's real attitude towards non-Jews. Many untrue things are publicized on this issue and the facts should be made clear. But recently, we were presented with a diligently written article on the subject, authored by a scholar from the Merkaz HaRav yeshiva -- so our job was done by others (though we have already discussed some aspects of this issue in the weekly portions of **Balak** and **Matot**). Since there is almost no disagreement between us and the author of the article on this issue, we have chosen to bring the article "**Jews Are Called 'Men'**" by R' David Bar-Chayim (in Hebrew) so that

the reader will be able to study and understand the attitude of the Halacha towards non-Jews.

In this article R' Bar-Chayim discusses the attitude towards "Gentiles" in the Torah and in the Halacha and comes to an unambiguous conclusion:

"The Torah of Israel makes a clear distinction between a Jew, who is defined as 'man,' and a Gentile."

That is to say, any notion of equality between human beings is irrelevant to the Halacha. R' Bar-Chayim's work is comprehensive, written with intellectual honesty, and deals with almost all the aspects of Halachic treatment of non-Jews. It also refutes the statements of those rabbis who speak out of wishful thinking and, influenced by concepts of modern society, claim that Judaism does not discriminate against people on religious grounds. R' Bar-Chayim shows that all these people base their constructs NOT on the Torah but solely on the inclinations of their own hearts. He also shows that there are even rabbis who intentionally distort the Halachic attitude to Gentiles, misleading both themselves and the general public.

For the English readers' convenience we will briefly mention the topics dealt with in R' Bar-Chayim's article:

Laws in regard to murder, which clearly state that there is Halachic difference between murder of a Jew and of a Gentile (the latter is considered a far less severe crime).

A ban on desecrating the Sabbath to save the life of a Gentile.

A Jew's exemption from liability if his property (e. g. ox) causes damage to a Gentile's property. But if a Gentile's property causes damage to a Jew's property, the Gentile is liable.

The question of whether robbery of a Gentile is forbidden by the Torah's law or only by a Rabbinic decree.

A ban on returning a lost item to a Gentile if the reason for returning it is one's sympathy towards the Gentile and compassion for him.

The sum which a Gentile overpays in a business transaction due to his own error is forfeit; whether a Jew is permitted to intentionally deceive a Gentile is also discussed.

One who kidnaps a Jew is liable to death, but one who kidnaps a Gentile is exempt.

A Jew who hurts or injures a Gentile is not liable for compensation of damage, but a Gentile who hurts a Jew is liable to death.

One who overcharges a Gentile ought not return him the sum that the Gentile overpaid. A Gentile -- or even a convert to Judaism -- may not be appointed king or public official of any sort (e. g. a cabinet minister).

One who defames a female proselyte (claiming that she was not virgin at the time of her marriage) is liable to neither lashes nor fine.

The prohibition to hate applies only to Jews; one may hate a Gentile.

One may take revenge against or bear a grudge towards Gentiles; likewise, the

**The prohibition to hate applies only to Jews; one may hate a Gentile.
One may take revenge against or bear a grudge towards Gentiles; likewise, the commandment "love your neighbour" applies only to Jews, not to Gentiles.
One who sees Gentile graveyards should curse: "Your mother shall be greatly ashamed..."**

Gentiles are likened to animals.

If an ox damaged a Gentile maid-servant, it should be considered as though the ox damaged a she-ass.

The dead body of a Gentile does not bear ritual impurity, nor does a Gentile who touches the dead body of a Jew become impure -- he is considered like an animal who touched a dead body.

One is forbidden to pour anointing oil on a Jew, but there is no ban on pouring that oil on a Gentile because Gentiles are likened to animals.

An animal slaughtered by a Gentile is forbidden, even if the ritual slaughter performed was technically correct, because Gentiles are deemed like animals. (Daat Emet does not agree that this is the Halachic reason for invalidating a Gentile's ritual slaughter -- but this is not the place to delve into the subject).

Their members (genitals) are like those of asses" -- Gentiles are likened to animals.

Between the Jews and the Gentiles -- In the Aggadah, the Kabbalah, and in Jewish Thought R' Bar-Chayim's arguments and conclusions are clear, Halachically accurate, and supported by almost all the existent major Halachic works. It would be superfluous to say that R' Bar-Chayim fully embraces this racist Halachic outlook as the word of the Living G-d, as he himself pointed out in the "Conclusion" of his article:

"It is clear to every Jew who accepts the Torah as G-d's word from Sinai, obligatory and valid for all generations, that it is impossible to introduce 'compromises' or 'renovations' into it."

On the other hand, we want to make it clear that Daat Emet -- as well as any reasonable people who do not embrace Halachic laws as the word of the Living G-d -- are repulsed by such evil, racist discrimination.

In the Hebrew text we have abridged the second part of R' Bar-Chayim's article, "Between Jews and Gentiles -- In the Aggadah, the Kabbalah, and in Jewish Thought," because, in our view, the Halacha is the law which obligates every religious Jew while concepts of the Aggadah, the Kabbalah, and Jewish thought are not binding on anyone, as our rabbis have already written:

"And so the Aggadic constructs of the disciples of disciples, such as Rav Tanchuma and Rabbi Oshaya and their like -- most are incorrect, and therefore we do not rely on the words of Aggadah" (Sefer HaEshkol, Laws of a Torah Scroll, p. 60a); we have expanded on this issue in the portion of Vayeshev.

MOSES WAS A WAR CRIMINAL

We often hear people say, "If only Jews would return to the Law of Moses!

"Instead, they follow their secular, atheistic, and Zionist ways!"

They express horror at the recent deliberate slaughter of Gazans, particularly the slaughter of women and children. (1)

But haven't these folks ever read the Jewish Bible? Are they unaware of the influence of the Old Testament on Judaism?

Please open your Jewish Bible. Turn to the Old Testament. For the moment, focus your attention on the Book of Numbers.

You are about to learn that Moses, the great “law giver,” was a war criminal who ORDERED his followers to commit war crimes. The most heinous were crimes were committed against women and children.

NUMBERS 31:13-18:

(13) Moses, Eleazar the priest, and all the leaders of the community went to meet them outside the camp.

(14) But Moses was furious with all the generals and captains who had returned from the battle.

(15) “Why have you let all the women live?” he demanded.

(16) “These are the very ones who followed Balaam’s advice and caused the people of Israel to rebel against the Lord at Mount Peor. They are the ones who caused the plague to strike the Lord’s people.

(17) So kill all the boys and all the women who have had intercourse with a man.

(18) Only the young girls who are virgins may live; you may keep them for yourselves.

The rest of Chapter 31 is concerned with distributing the Midianite plunder. Thirty-two thousand (32,000) virgin girls were counted in the booty (Verse 35). Thirty-two of these were given to “the Lord.” That is, 32 of these little girls were set aside for the Levities (heave offerings), to be used as concubines (Verses 40 and 41).

Yes, Numbers 31 says what it says. The Talmud sages used Numbers 31 to justify having sex with children. And since the Talmud sages, along with Christians, regard the Old Testament as “the word of God,” why beat up on the Talmud sages? Why not beat up on Jehovah and Moses, who set the standards?

For further discussion of Jewish teachings on sex with children, see the Babylonian Talmud, Tractate Yebamoth 60b, Soncino 1961 Edition, page 402. Discussion and links at http://www.come-and-hear.com/editor/america_2.html

It's true. Moses was a war criminal. The Jewish Bible tells you so. Should we be surprised at how women and children were treated in Gaza?

Footnotes

(1) New Evidence of Gaza Child Deaths, BBC, 22 January, 2009

http://news.bbc.co.uk/1/hi/programmes/from_our_own_correspondent/7843307.stm

TORAH JESUS ENDORSES TORAH

For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

Matthew 5:18

JESUS ENDORSED MOSES THE RAPINE MURDERER:

"Do not think that I will accuse you before the Father. Your accuser is Moses, in whom you have put your hope. 46 If you had believed Moses, you would believe Me, because he wrote about Me. 47 But since you do not believe what he wrote, how will you believe what I say?"...

John 5:45 47

Jesus was a TORAH Jew and his argument with the Pharisees was because they were TALMUDIC Jews (Matthew ch 15; Matthew ch 23).

His disciples were TORAH Jews!

Saul of Tarsus was a TALMUDIC Jew and was hated by the TORAH Jews (2 Corinthians ch 11; Epistle to the Galatians; the Epistle of James).

ROMANISM is a Jewish sect: High Priest/priests. Its pre-Vatican churches were laid out like the Jewish Temple:

OUTER COURT - INNER COURT - ALTAR - SACRIFICE - PRIEST - TABERNACLE - SHOW BREAD - ETERNAL FLAME etc.

MOSES AND SLAVERY

Except for murder, slavery has got to be one of the most immoral things a person can do. Yet slavery is rampant throughout the JEWISH Bible in both the Old and New Testaments. The JEWISH Bible clearly approves of slavery in many passages, and it goes so far as to tell how to obtain slaves, how hard you can beat them, and when you can have sex with the female slaves.

Many Jews and Christians will try to ignore the moral problems of slavery by saying that these slaves were actually servants or indentured servants. Many translations of the JEWISH Bible use the word "servant", "bondservant", or "manservant" instead of "slave" to make the JEWISH Bible seem less immoral than it really is. While many slaves may have worked as household servants, that doesn't mean that they were not slaves who were bought, sold, and treated worse than livestock.

The following passage shows that slaves are clearly property to be bought and sold like livestock.

“However, you may purchase male or female slaves from among the foreigners who live among you. You may also purchase the children of such resident foreigners, including those who have been born in your land. You may treat them as your property, passing them on to your children as a permanent inheritance. You may treat your slaves like

this, but the people of Israel, your relatives, must never be treated this way”. (Leviticus 25:44-46)

The following passage describes how the Hebrew slaves are to be treated.

“If you buy a Hebrew slave, he is to serve for only six years. Set him free in the seventh year, and he will owe you nothing for his freedom. If he was single when he became your slave and then married afterward, only he will go free in the seventh year. But if he was married before he became a slave, then his wife will be freed with him. If his master gave him a wife while he was a slave, and they had sons or daughters, then the man will be free in the seventh year, but his wife and children will still belong to his master. But the slave may plainly declare, ‘I love my master, my wife, and my children. I would rather not go free.’ If he does this, his master must present him before God. Then his master must take him to the door and publicly pierce his ear with an awl. After that, the slave will belong to his master forever”. (Exodus 21:2-6)

Notice how they can get a male Hebrew slave to become a permanent slave by keeping his wife and children hostage until he says he wants to become a permanent slave. What kind of family values are these?

The following passage describes the sickening practice of sex slavery. How can anyone think it is moral to sell your own daughter as a sex slave?

“When a man sells his daughter as a slave, she will not be freed at the end of six years as the men are. If she does not please the man who bought her, he may allow her to be bought back again. But he is not allowed to sell her to foreigners, since he is the one who broke the contract with her. And if the slave girl’s owner arranges for her to marry his son, he may no longer treat her as a slave girl, but he must treat her as his daughter. If he himself marries her and then takes another wife, he may not reduce her food or clothing or fail to sleep with her as his wife. If he fails in any of these three ways, she may leave as a free woman without making any payment”. (Exodus 21:7-11)

So these are the JEWISH Bible family values! A man can buy as many sex slaves as he wants as long as he feeds them, clothes them, and has sex with them!

What does the JEWISH Bible say about beating slaves? It says you can beat both male and female slaves with a rod so hard that as long as they don’t die right away you are cleared of any wrong doing

“When a man strikes his male or female slave with a rod so hard that the slave dies under his hand, he shall be punished. If, however, the slave survives for a day or two, he is not to be punished, since the slave is his own property”. (Exodus 21:20-21)

You would think that Jesus and the New Testament would have a different view of slavery, but slavery is still approved of in the New Testament, as the following passages show.

“Slaves, obey your earthly masters with deep respect and fear. Serve them sincerely as you would serve Christ”. (Ephesians 6:5)

“Christians who are slaves should give their masters full respect so that the name of God and his teaching will not be shamed. If your master is a Christian, that is no excuse for being disrespectful. You should work all the harder because you are helping another

believer by your efforts. Teach these truths, Timothy, and encourage everyone to obey them". (1 Timothy 6:1-2)

In the following parable, Jesus clearly approves of beating slaves even if they didn't know they were doing anything wrong.

The servant will be severely punished, for though he knew his duty, he refused to do it. "But people who are not aware that they are doing wrong will be punished only lightly. Much is required from those to whom much is given, and much more is required from those to whom much more is given." (Luke 12:47-48)

The Jewish Bible may, indeed does, contain a warrant for trafficking in humans, for ethnic cleansing, for slavery, for bride-price, and for indiscriminate massacre

In contemporary times, slavery is almost universally reviled; while human trafficking and similar practices are still far too common, people generally no longer argue that human beings should be owned like property. However, through most of human history, well into the nineteenth century, slavery was (notwithstanding the opinions of the enslaved) broadly accepted as an economic and social necessity.

Slavery was an important facet of life in biblical times. Both the Old and the New Testaments have instructions regarding slaves which contemporary Jews and Christians generally disregard, and which Christian apologists frequently attempt to play down or deny.

Some fringe Christian Biblical literalists, notably those who believe in Dominionism, argue that biblical instructions regarding slavery and its institutions are still relevant.

SLAVERY IN THE JEWISH BIBLE

The Bible identifies different categories of slaves including female Hebrew slaves, male Hebrew slaves, non-Hebrew and hereditary slaves. These were subject to different regulations.

Female Hebrews could be sold by their fathers and enslaved for life (Exodus 21:7-11), but under some conditions.

Male Hebrews could sell themselves into slavery for a six year period to eliminate their debts, after this period they might go free. However, if the male slave had been given a wife and had children with her, they would remain his master's property. They could only stay with their family by becoming permanent slaves. (Exodus 21:2-5). Evangelical Christians, especially those who subscribe to Biblical inerrancy, will commonly emphasize this debt bondage and try to minimise the other forms of race-based chattel slavery when attempting to excuse the Bible for endorsing slavery.

Non-Hebrews, on the other hand, could (according to Leviticus 25:44) be subjected to slavery in exactly the way that it is usually understood. The slaves could be bought, sold and inherited when their owner died. This, by any standard, is race- or ethnicity-based, and Leviticus 25:44-46 explicitly allows slaves to be bought from foreign nations or foreigners living in Israel. It does say that simply kidnapping Hebrews to enslave them is a crime punishable by death (Deuteronomy 24:7), but no such prohibition exists regarding foreigners. War captives could be made slaves, assuming they had refused to make peace (this applied to women and children-men were simply killed), along with

the seizure of all their property.(Deuteronomy 20:10-15)

Hereditary slaves were born into slavery and there is no apparent way by which they could obtain their freedom.

So the Bible endorses various types of slavery, see below – though Biblical literalists only want to talk about one version and claim that it wasn't really so bad.

TYPES OF SLAVERY

As previously stated the JEWISH Bible endorsed different types or grades of slavery.

FEMALE HEBREW SLAVES

Female Hebrew slaves were to be treated differently from males. Parents could sell their daughters into slavery. (Exodus 21:7-11)

7If a man sells his daughter as a female slave, she is not to go free as the male slaves do. 8If she is displeasing in the eyes of her master who designated her for himself, then he shall let her be redeemed. He does not have authority to sell her to a foreign people because of his unfairness to her. 9If he designates her for his son, he shall deal with her according to the custom of daughters. 10If he takes to himself another woman, he may not reduce her food, her clothing, or her conjugal rights. 11If he will not do these three things for her, then she shall go out for nothing, without payment of money.

MALE HEBREW SLAVES

Exodus 21:2-6:

2If you buy a Hebrew slave, he shall serve for six years; but on the seventh he shall go out as a free man without payment. 3If he comes alone, he shall go out alone; if he is the husband of a wife, then his wife shall go out with him. 4If his master gives him a wife, and she bears him sons or daughters, the wife and her children shall belong to her master, and he shall go out alone. 5But if the slave plainly says, 'I love my master, my wife and my children; I will not go out as a free man,' 6then his master shall bring him to God, then he shall bring him to the door or the doorpost. And his master shall pierce his ear with an awl; and he shall serve him permanently.

It is interesting to note that if a slave wishes to remain with his wife and family he must submit to his master for life.

On the other hand Hebrew slaves – and only those Hebrew slaves who entered slavery “voluntarily” – got some severance package as described in Deuteronomy 15:12-15:

12If your kinsman, a Hebrew man or woman, is sold to you, then he shall serve you six years, but in the seventh year you shall set him free. 13When you set him free, you shall not send him away empty-handed. 14You shall furnish him liberally from your flock and from your threshing floor and from your wine vat; you shall give to him as the LORD your God has blessed you. 15You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this today.

NON-HEBREW SLAVES

If the Israelites wanted full slaves they were instructed in Leviticus 25:44-46:

44As for your male and female slaves whom you may have—you may acquire male and female slaves from the pagan nations that are around you. 45Then, too, it is out of the sons of the sojourners who live as aliens among you that you may gain acquisition, and out of their families who are with you, whom they will have produced in your land; they

also may become your possession. 46You may even bequeath them to your sons after you, to receive as a possession; you can use them as permanent slaves. But in respect to your countrymen, the sons of Israel, you shall not rule with severity over one another.

HEREDITARY SLAVES

The children of slaves were born into slavery. Exodus 21:4:

If his master gives him a wife, and she bears him sons or daughters, the wife and her children shall belong to her master, and he shall go out alone.

BEATING SLAVES

Beating slaves was perfectly allowable under the following rules:

Exodus 21:20-21:

20If a man strikes his male or female slave with a rod and he dies at his hand, he shall be punished. 21If, however, he survives a day or two, no vengeance shall be taken; for he is his property.

Exodus 21:26-27:

26If a man strikes the eye of his male or female slave, and destroys it, he shall let him go free on account of his eye. 27And if he knocks out a tooth of his male or female slave, he shall let him go free on account of his tooth.

ABDUCTION AND SLAVE TRADE

Hebrews were not allowed to abduct fellow Hebrews and sell them.

Exodus 21:16: 16

He who kidnaps a man, whether he sells him or he is found in his possession, shall surely be put to death.

Given that the Hebrews were instructed in Leviticus 25 v 44 to obtain their slaves from the people around them, it is evident that this injunction to not abduct people referred to Hebrews and not non-Hebrews. Obtaining and selling non-Hebrews was evidently not a problem. Deuteronomy 24:7 specifies that only the abduction of Hebrews to enslave them is a crime.

ESCAPED SLAVES

An escaped slave could not be handed over to his master, and would gain full citizenship among Israelites:

Deuteronomy 23:15-16:

15You shall not hand over to his master a slave who has escaped from his master to you. 16He shall live with you in your midst, in the place which he shall choose in one of your towns where it pleases him; you shall not mistreat him.

However, as BibleTrack complementaries put it regarding Deut 23:15

“Most students of the Old Testament agree that this regulation concerns a slave who has escaped from his master in some foreign land and sought refuge in Israel. We do know that, in addition to slaves captured in battle, debt slavery and voluntary slavery existed in Israel and was protected by law, so it seems unlikely that this law applies to those two categories of slaves. We simply aren’t given any detail beyond these two verses.

SLAVERY IN THE NEW TESTAMENT

The New Testament makes no condemnation of slavery and does no more than admonish slaves to be obedient and their masters not to be unfair. Paul, or whoever wrote the epistles, at no time suggested there was anything wrong with slavery. One could speculate that this might have been because he wanted to avoid upsetting the many slave owners in the early Christian congregations or to keep on good political terms with the Roman government. Or, more probably, he simply thought slavery was an acceptable fact of life as did practically everyone else at the time.

Ephesians 6:5-8:

5Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; 6not by way of eyerservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. 7With good will render service, as to the Lord, and not to men, 8knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.

Christian slaves were told to obey their masters “for the sake of the cause” and be especially obedient to Christian masters:

1 Timothy 6:1-2:

1All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and our doctrine will not be spoken against. 2Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these principles.

There are instructions for Christian slave owners to treat their slaves well.

Ephesians 6:9:

9And masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.

Colossians 4:1

1Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven.

One passage often cited by apologists as supposed evidence for New Testament condemnation of slavery is 1 Timothy 1:10. However, as the King James version accurately translates, this condemnation is of “men stealers” (Greek: andrapodistais), i.e. slave raiders who kidnapped and sold people as slaves, not slave traders or slave holders in general. So Paul only singled out slave raiders to be considered “lawless and rebellious,” and to be categorized with murderers, homosexuals, liars and oath breakers.

The rather bland admonishment to slave masters by Paul is more than balanced by the demands for absolute obedience made of slaves. It is also rather telling that the masters are likened to God and Jesus, while the masters are simply told that they have a higher lord. So much for Jesus as the embodiment of the underdog – Paul could have pointed to Jesus’ imprisonment and death as a cautionary tale to slave masters that even humble(d) characters can be important.

Before the apologist plays the “but Jesus didn’t condone slavery”-card, following all these Pauline examples, try reading Matthew 18:25, where Jesus uses slaves in a parable and has no qualms about recommending that not only a slave but also his wife and

family be sold, while in other parables Jesus recommends that disobedient slaves should be beaten (Luke 12:47) or even killed (Matthew 24:51).

MORAL RELATIVISM

This is probably one of the clearest example of religious moral relativism. Most modern Christians prefer to avoid, or are unaware of, these sections of the JEWISH Bible. If forced to explain JEWISH Biblical justification for slavery, they may come up with something, but fortunately Christians as a group think it would be wrong to reintroduce slavery. Christian attempts to justify what is in the JEWISH Bible can lead to them sanctioning things that most moral humanists, and even most Christians, would say are wrong, as can be seen from the quote below.

CHRISTIANS ATTEMPT TO JUSTIFY SLAVERY:

“They ‘shall be of the heathen’ is the key phrase here. God approved of slavery in this instance only because it was His hope that those who became slaves of the Israelites from foreign nations might “be saved.” Even though they would lose their earthly freedom, God hoped that they would gain eternal freedom by coming to know Him, which is far more important.”

ATTEMPTS TO JUSTIFY THE JEWISH BIBLE’S SLAVERY PASSAGES

Argument 1: “Slavery in the Bible was more enlightened than that of 17th-19th Century America and other Ancient Near East cultures.”

Even granting this point for the sake of argument, this fails to answer the simple question: is owning another human ever moral, or not? The relative kindness of a slave owner does not enter into the basic moral question of owning other humans as property.

Argument 2: “They could be let go after 6 years” or “It was a mechanism for protecting the those who could not pay their debts.” (A.k.a. “Debt bondage”)

Only some Hebrew male slaves were to be freed in the 7th year (Exodus 21:2). Slaves from surrounding countries could be kept as property forever (Leviticus 25:44-46). A further exception pertains to women whose fathers sold them into slavery, and for whom there was no release after six years (Exodus 21:7).

Argument 3: The Bible restricted slave owners' actions (Exodus 21:20).

Exodus 21:20 does mandate punishment for a master who kills a slave with a rod, but the very next verse says “But if the slave survives a day or two, there is no punishment; for the slave is the owner’s property” (NRSV). The NIV, by contrast, translates this verse as “if the slave recovers after a day or two”, which changes its meaning. Either way, the emphasis is that the slave is first and foremost property, and therefore the greatest loss is to the owner, whose slave was “as good as money”.

Argument 4: “Slavery was allowed by God because of the time period, but was not the ideal will of God.”

There are many ways a creative, all-knowing, and all-powerful deity could make it clear that slavery is immoral while, for instance, giving the Israelite economy a grace period to let slavery “wind down”, should that be necessary. The passages concerning slavery from the Pentateuch (e.g. Exodus 21:2-7, Leviticus 25:44-46), by contrast, provide guidelines that allow for slavery to continue indefinitely. New Testament writers, too, who had an opportunity to overturn or clarify the Pentateuch’s instructions, did not do so.

Also it seems improbable that a God who was capable of assassinating israelites by the thousand if they did not follow his instructions to the letter would baulk at telling them to give up slaves.

Argument 5: “The term ‘slave’ is a poor translation. It should be ‘servant’.”

This may be plausible in some contexts, but not for Leviticus 25:46, which specifically allows that slaves are property who may be inherited by the owner's children and kept for life. This passage makes no sense unless they are discussing slavery—permanent ownership of one human by another—as we know it today.

Jesus' parable of the unforgiving servant (Matthew 18:23) makes no sense if said "servant" is not a slave, since the master has the power to sell both the "servant", his wife and his children (Matthew 18:25).

It also makes little sense in the case of Matthew 24:51 in which these "servants" may be not only beaten by their master (as in Luke 12:47), but that the master "shall cut him asunder" in the words of the King James translation.

SATAN

Development of the Concept of Satan prior to 300 BCE in Israel:

Traditionally, Christians have believed that the [Pentateuch](#) [the first 5 books of the Hebrew Scriptures or Old Testament] were written by Moses under the inspiration of God circa 1450 [BCE](#) during the nation's exodus from Egypt. The book of Daniel was seen as having been written by Daniel himself, in the 6th century CE, etc. Conservative Christians still believe this today, largely because the Bible mentions the identity of its authors in many locations, and conservatives believe the Bible to be [inerrant](#). However, analysis of the Bible as a historical document since the late 19th century has convinced essentially all non-Evangelical Old Testament scholars that most of the Pentateuch was [not written by Moses](#). It is rather made up of a mixture of writings and editing [by three individuals or groups](#): in 950 BCE by "J", 750 BCE for "E" and 539 BCE for "P". Deuteronomy was written in the 7th century BCE, and [Daniel](#) was written in the 2nd century BCE. In the following material, we will assume that the liberal interpretation is correct.

Among those books of the Hebrew Scriptures written before 300 BCE, the term "satan" (root word "s'tn") appears often. The word is derived from the original Hebrew verb "satan" which means "to oppose." The Septuagint translation of the Hebrew Scriptures into Greek was widely used in the early Christian church. They translated "satan" as "diabolos" from which we derive our English term "devil" and "diabolic."

The word is used to refer to:

- Any person acting as an accuser or enemy. For example:
 - 1 Samuel 29:4: The Philistines were distrustful of David, fearing that he would be a satan. (translated "adversary" or "someone who will turn against us").
 - 2 Samuel 19:22: Shime-i apologizes to King David. The King rejects the apology, saying that they should not be a satan to each other (translated "adversary" or "opponent").
 - 1 Kings 5:4: King Solomon is talking to Hiram, the King of Tyre. He says that now that there is neither satan nor bad luck to stop him, he can build the Temple. (translated as "adversary", "enemy", or "one who opposes").
 - 1 Kings 11:14: God raised up Hadad the Edomite as a satan against Solomon. (translated as "adversary," or "opponent").
- A divine messenger sent by God as an adversary:

- **Numbers 22:22 & 32:** God appears in a dream, telling Balaam to go with the princes of Moab to meet Balak. But when Balaam sets out the next morning on his donkey, God is angry with him for some reason, and sent an angel/messenger to kill him. The donkey saw the angel and took evasive actions. The angel was invisible to Balaam, who beat the animal. The donkey asked Balaam why he had beat her three times. Balaam, who doesn't seem to realize that a talking donkey is an unusual occurrence, replies. The angel then appears and explains that he has come as a satan to kill him. (translated as "*one who opposes, "withstand," "adversary*")
- a member of God's inner council; a type of chief prosecutor of Heaven:
 - **1 Chronicles 21:1:** Satan, "a supernatural evil emissary," acting on God's behalf, has influenced David to hold a census. The census is taken, and God is angry for an unknown reason. Perhaps God does not want humans to be aware of the strength of the army. God then offers David his choice of one of three punishments: a 3 year famine, 3 months of fleeing before his enemies' armies, or a plague throughout Israel. David selects the plague and God killed 70,000 men (and presumably a similar number of women and many tens of thousands of children). In 2 Samuel 24, the identical event is described. However, this time, the text states that God influenced David to hold the census. Even though God had incited David to enumerate the men of Israel and Judah, he was still angry that it was done and punished the Israelites with a plague. The writings in 2 Samuel are believed to be the original account; 1 Chronicles came later. It is believed that when Samuel was finally edited (circa 560 BCE), the editors thought that all supernatural actions (good and bad) came from God. When Chronicles was written over a century later, (circa 400 BCE) the author viewed God as operating indirectly through his helpers.
 - **Job 1 and 2:** Satan is described as one of the members of the court of heaven. God mentions that he is impressed at the behavior of Job, a blameless man who has lived an upright life. Satan attributes Job's commendable behavior to his good fortune and says that Job would soon curse God if he had a string of really bad luck. God decides to conduct an experiment with Job; he instructs Satan to destroy all that Job has: kill his animals, murder his employees, and murder his innocent children. But, even after these disasters, Job still does not curse God. So God instructs Satan to up the ante by returning to earth and destroying Job's health. Here, Satan is portrayed as a servant of God whose task it is to dutifully carry out evil deeds at God's instruction.
 - **Zechariah 3:1-7:** Satan is again portrayed as a member of God's council. Here he objects to the selection of Joshua as the high priest.

There are no passages within the older parts of the Hebrew Scriptures where Satan is portrayed as an evil devil - the arch enemy of God and of humanity. At most, he is described as a henchman who carries out God's evil instructions. There is no dualism here between two powerful supernatural entities: an all-good God and an all-evil Satan. God is portrayed as performing, directly and indirectly, both kind and evil deeds.

When:

- **plagues are to be sent, or**
- **a great genocidal flood is created to kill off almost all of humanity, except for Noah and his family, or**
- **Onan was killed because he practiced an elementary form of birth control, in violation of a cultural tradition, or**
- **Sodom and Gomorrah was destroyed because its residents were abusive to the needy and to strangers, or**
- **Lot's wife is turned into a pillar of salt because she looked the wrong way, it is God who does it. In essence, the ancient writers of the early Hebrew Scriptures looked upon Jehovah as performing both good and evil deeds. A good indication of this is found in:**

● **Isaiah 45:6-7:**

"...I am the LORD and there is none else. I form the light and create darkness. I make peace and create evil. I the LORD do all these things." (KJV)

● **or in Job 9:22-23:**

"...[God] destroys both the blameless and the wicked. When a scourge brings sudden death, he mocks the despair of the innocent." (i.e. laughs at the suffering of the victim)

● **or in Lamentations 3:37-38:**

"Who has commanded and it came to pass, unless the Lord has ordained it? Is it not from the mouth of the Most High that good and evil come?"

Development of the Concept of Satan prior to 300 BCE in Ancient Iran:
Historians have traced the foundations for the concept of Satan to the Indo-European invasion circa 2000 BCE. This migration of what are now called the Kurgan people, emigrated from what is now southern Russia into the Near East, Middle East and Europe. They were polytheists, and worshiped at least one Mother Goddess and one male God. Their religious beliefs were based on the Hindu sacred writings of the Vedas. Those who settled in Western Europe became the Celtic people with their religion of Druidism and perhaps what is now called Wicca.

Those Kurgans who settled in the Middle East developed religious belief along different lines. They developed the twin concepts of salvation and damnation after death. Upon dying, they believed that soul of the deceased must pass over a narrow bridge on horseback. It was called the "*Bridge of the Petitioner*." Rashu, a god, judged each soul and decides who is sufficiently righteous to cross the bridge and who will fall into a type of Hell with "*flames and terrible smells*."¹ Once salvation and Heaven, (and damnation and Hell) were created, then the stage was set for the next logical concept: that of a Devil.

Zoroaster (a.k.a. Zarathrustra, Zarthosht) is believed by some to have lived circa 628 to 551 BCE. (Other estimates run from 600 to 6,000 BCE) He was a Persian prophet in what is now Iran. Like Jesus, he was recorded as having been tempted by Satan; he performed many miracles and healings and was considered a supernatural being by his followers. He introduced a major spiritual reform and created what is generally regarded as the first established monotheistic religion in the world. He rejected the worship of the established

trinity of Varuna, Mithra and Indra. The new religion, to be called Zoroastrianism, involved the worship of a single male god, Ahura Mazda, the "sovereign, lawmaker, supreme judge, master of day and night, the center of nature and inventor of moral law." He created the heavens and the earth. In short, he had all of the attributes attributed to Jehovah by the ancient Israelites, but with a different name. Zoroaster also recognized Ahura Mazda's twin brother: Angra Manyu, (a.k.a. Ahriman) the God of Evil. The only things that he created were snakes, demons, and all of the world's evil.² The old gods of the previous polytheistic religion became the demons of the new faith. Thus, Ahriman became the first Devil that the world has seen, and his assistants became the first cohort of demons under the control of a all-evil deity

Zoroaster taught that Ahura Mazda and Ahriman would continually battle each other until the God of Evil is finally defeated. At this time, the dead will be resurrected, a Last Judgement will divide all the people that have ever lived into two groups; the bad go to Hell for all eternity; the good go to Paradise. As author Gerald. Messandé so eloquently wrote:

"The framework of the three monotheisms [Judaism, Christianity, Islam] had been erected. The Devil's birth certificate was filled out by an Iranian prophet."

Development of the Concept of Satan, 300 BCE to 100 CE:

The Scofield reference Bible closes the Hebrew Scriptures with the book of Malachi, 397 BCE. It opens the Christian Scriptures with Matthew's gospel in 37 CE. This is a gap of over 4 centuries. This interval has traditionally been called the "intertestamental period." But modern Bible scholarship has found that reality is not quite that neat:

- The Book of Daniel seems to have been written circa 165 BCE, in the middle of the intertestamental period. It recounts events 4 centuries earlier and is written as if Daniel was the author.
- The Book of Esther was apparently written in the 1st or 2nd century BCE
- The Gospel of Mark was the first gospel. Most Old Testament scholars date it to about 70 CE. Matthew came along later, circa 80 CE.

Many Jewish writings have been preserved from that era. Some were collected and form the Apocrypha (Greek word meaning "*hidden.*"). These books appear in the Septuagint (a Greek translation of the Hebrew Scriptures) and in the Vulgate (early Latin translation of the Bible). They are found in Roman Catholic Bibles and some Protestant Bibles. Conservative Protestants do not accept the Apocrypha as inerrant or inspired by God.

During the last three centuries before Christ's birth, the portrayal of Satan underwent a major change. The Zoroastrian / Persian dualism concept appeared in Jewish writing: God was now looked upon as wholly good; Satan as profoundly evil. History was seen as a battle between them. No longer was Satan simply God's prosecuting attorney, helper, or lackey. Satan, and his demons, were now humanity's greatest enemies.

Author G. Messandé ¹ theorizes that from the middle of the 5th century BCE until 53 BC and later, the Jews were on particularly good terms with the Persians. From the latter's religion, Zoroastrianism, the Jews picked up a number of concepts: the immortality of the soul, angels, and Satan. Of the 3 main divisions of Judaism (Essenes, Pharisees, Saducees) in the 1st century BCE, the Essenes seems to have focused the most on Satan.

Jesus and his disciples accepted the common belief of the 1st century CE that mental illness and some physical ailments were caused by indwelling demons. "Unclean spirits" are mentioned 7 times in Mark, once in Matthew, 3 times in Luke and once in Revelation. A "dumb spirit" and a "deaf spirit" are each mentioned once in Mark. Luke talks about a "spirit of infirmity" in his gospel, and, a "spirit of divination" & an "evil spirit" in Acts. The concept of "violent possession" appears for the first time in Scripture. Demons are believed to possess individuals and cause them to mutilate themselves, to collapse, to foam at the mouth, to thrash around on the ground. Demons are seen as the cause of many physical disabilities, including blindness, spinal deformities, inability to speak. Satan figures prominently throughout the Christian Scriptures: Jesus is tempted by Satan (*Matthew 4:1-3, Luke 4:2*). The Pharisees accused Jesus of casting out demons in the name of "*Beelzebub, the prince of the demons.*" (*Matthew 12:24*)

In the writings of Paul and the other apostles, the character and range of activities of Satan and his demons is further developed. God and Satan are seen as the two most powerful forces in the universe. The duality between an all-good God and all-evil Satan is firmly established. Examples are:

- **2 Corinthians 11:12-14: Satan is seen to be responsible for false teaching by "false apostles, deceitful workers."**
- **2 Corinthians 12:7: Satan has given Paul a "thorn in the flesh" to trouble him.**
- **1 Thessalonians 2:17-18: Satan hindered Paul's travels**
- **I Timothy 1:19-20: Hymenaeus and Alexander have fallen away from the faith and blasphemed. Paul had excommunicated them and "delivered them unto Satan."** Here, he is expressing the belief found also in **1 Corinthians 5:5** that once a believer is excommunicated, he will be no longer protected by God. Satan will torment him and perhaps purify him.

The author of the Book of Revelation develops the concept of a great battle between Satan and God at the end of the world as we know it:

- **Revelation 2:8-9: Satan is portrayed as the power behind the Roman Empire's persecution of the Christians. The author apparently condemns ex-Christians who pretend that they are Jewish in order to avoid the persecution. They are referred to as the "Synagogue of Satan."**
- **Revelation 12:9: Satan, viewed as the great dragon, and his fallen angels were cast down to earth.**
- **Revelation 20:2-3: Satan is bound and sealed into an abyss for 1000 years, so that he could no longer deceive the nations.**

- **Revelation 20:7-8: Satan is released after 1000 years, deceives the nations, and gathers them together for war. He loses.**

References:

G. Messandé, "*The History of the Devil*", Newleaf, London, England, (1996)

A.S. Mercatante, "*Good and Evil in Myth & Legend*," Barnes & Noble, New York, NY, (1978)